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COERCION and PERVERSION OF PRIMEVAL DEGENERATES

by H. H. DeWeese

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COERCION AND PERVERSION

OR

PRIMEVAL DEGENERATES

By

H. H. DEWEESE

Author of "Force of Habit," "Secrets of Success," "Means to Ends" "Cause and Effect," "Thinking it Over While Turning it Under," "Fifty Reasons Why Wheat's Not Rye or The Spider and the Fly," and "What is Love?"

COLUMBUS, OHIO.
1904

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INTRODUCTORY.

INTRODUCTORY rightly defined means to introduce something else or something beside, except that mentioned, otherwise if the facts were different or at the side of, aside from, something said aside or confidentially to a friend to whom secrets are intrusted, or a personal committal of trust, in full the reliance on the integrity, justice or other sound principle of another to place confidence in, to rely on, to believe, to credit, to venture confidently.

'Tis such principles that form the basis of private, national, state and municipal government; and of such character as to rule without strife with equal rights ministered to all, special privileges to none. As but few understand the full meaning of special which means "designed for a particular purpose by design or idle scheme, a combination of things. This is the principle upon which trusts, pools and gigantic combinations are formed.

As this, the age of all sorts of schemes or betrayal of public and private confidence by Coercion and Perversion by Primeval Degenerates.

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Like one in fever it must run its course in lieu of scientific treatment that the patient submits to because too weak to resist with no friend to desist, but patiently endures that some one pays dearly for. So with every scheme and every design, but if we only understood there would be no schemes or unscrupulous designs, they are being kept alive because we endure them. It's the uns and puns that create muse, or the nine fabled Goddesses presiding over art, literature and music that ruminates man's soul with deep thought and absence of mind, as the common expression ofttimes heard that sympathy is created for the under dog.

That common expression will exist as long as coercion prevails, for when coercion ceases there will be no under dog. They will stand side by side each the other's equal in every walk of life, and all of one mind. It's when the expression of thought may be versed without the use of "un" that literature will be terse terrestrial with peace and good will to men on earth.

As un is a negative prefix which may be attached to almost any adjective or participle used adjectively also in many nouns and verbs, its force is to denote the absence of the quality des-

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ignated by the simple word unbearable. So with the book written from the same pretext of knowledge gained from experience and after experiencing such experience makes thought flow in unison with printers' ink in brooking books that are obsolete.

Most sincerely yours,

H. H. DeWeese.

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COERCION AND PERVERSION.

WHEN a lad clad in homespun jeans and calf skin boots with soles filled with round head tacks to preserve the sole of the boot. There were other preservatives that preserved the soul that filled those boots as well and with as much freedom as the sole of the boots that trod the green sward or the snow-clad mother earth, not dreaming at that time that I was a part thereof to be trodden over as I was heedlessly trodding over that which produced and fostered the sole of both the boot and my individual soul.

The grass would give way to my tread that left impress and compression with no thought of compulsion or restraint that in time of mind left a breach that revealed coercion whose chasm was and is as dark and as deep as the unfathomed depths of hell, with a perverting change of mind and thought whose ante-chambers were filled with eager pursuing man trodding down the weak and weary as I a lad trod down the grass, that morning dew and zephyrs mild re-

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vived, with heads bowed in grief from shame that they could not wave their tender forms as the grass that stood erect so near at hand beneath the summer's sun. But alas another weary traveler passes by the same path and broadens the road, because all do not step alike, that treads the grass afresh and anew that adds misery when all seemed so bright.

So we have it from bad to worse, while we boast all the time of betterment, but perversion rules in every land and decries the lessons of yore, it's pelf and human gore, that leaves so maney sores, with prescriptions galore to heal that only steals and irritates the sore the more. While mother used to soothe with salves of herbs that healed that left no scars to mar or chafe in after years, so in extolling primeval beneficiaries is the best emblem of civilization, while to indulge in all the fads in each decade bodes no good, but in each brood you will if you have done your duty note various symptoms of degenerates in lieu of all the so-called advantages of the present age over primeval ages.

Now the reader may think that harsh and undue and cruel presentation of primeval representatives but nevertheless true, for the reason

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that you cannot mix arrogance with prominence, no more so than oil with water. As the distinction of the assertion will bear out the author and become readily conceivable without as well as within. As a gentle reminder is likened unto a path-finder for one of arrogance is of an assuming nature and undue importance, over-bearing and insolent, while one of prominence is one who stands out beyond other things, that makes one conspicuous because obvious, and the reason of being obvious, the open expression, so easily discovered and understood, whose countenance as transparent as water that answereth face to face; but as oil consisting of unctuous animal or vegetable substance that never mixes but rides the water as arrogance rides prominence.

While water is a fluid descending from the clouds in rain, forming rivers and seas that sustains the animal and vegetable kingdom, while arrogance does not give prominence what prominence gives arrogance. As we have an avoirdupois weight of arrogance in exchange for a penny-weight of prominence, as well as an avoirdupois weight of oil in exchange for a penny-weight of water. While the cry every-

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where is for water, but let a little oil show on the surface of water and how quick will the water be sunk beneath the surface and oil brought to the surface.

Arrogance keeps continually puncturing prominence until prominence becomes parched and withered for the want of water, sickened unto death yet we offer no resistance in being coerced by perversion but keep pouring oil on troubled waters to calm the tumultuous seas. While theorists with imaginary delusions give vital conclusions, that old time concludes as a prelude for all our woes in becoming over-wise in departing from primeval ways that produced and induced health, wealth and happiness and not half as many fools and no cess-pools to make fools or any fools to make or create cess-pools, but instead pure living water, water, what would one not do for living water?

The writer has experienced the sensation that tortures for want of living water. But my ire becomes fired to think coercion and perversion could be produced from the original and in so short a period. Caring nothing for the so-called scholarly attainments or polished humanity, it's so easily tarnished, stripped of trimmings that

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it becomes unrecognizable and filled with defects that any sane person would reject. What have we? Nothing but a polished degenerate. Coercion and perversion rules by ancestral birth, while the offspring was reared by compulsion and restraint that changed to something worse.

While the forte rules, the foul subdues, or in other words the dead predominate the living, and the living exonerate the dead; so it's a continual routine of coercion and perversion or primeval degenerates. So from such forcible thought as experienced, no one can estimate or calculate his greatest efforts, for it's death that reckons the quality, for life is cruel and the earlier in life we each qualify in that fact the happier we will be. We then learn not to expect too much of life, we also will soon learn not to confide in others but within ourselves, as being true to ones self creates the better and happier life. True others may assail and rave, but quip always found quirk and quill always alert in dealing out just deserts.

As there is always one consoling thought for every evil wrought, for there are gains for all our losses as well as a loss for every gain. That may seem and read strange but true, as it all

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depends as one may boast of possessions without measure, another may boast of pleasure without possessions, another may boast of wealth without health, another may boast of health without wealth. One could proceed with hundreds of illustrations in character, but these suffice to show the ambitious display and pretentious parade as well as pomp and vaunting in magnificence in parade and state of pride; while pride is no more than conceit, and conceit vanity, vanity vain, vain is having no real substance or importance, being empty and worthless, but having a high opinion of ones self, or undue elevation of mind, flushed with confidence, resulting from success, a succeeding favorable result that culminates in vain pride, while pride always goeth before a fall.

To fall is to become degraded in character or reputation and general estimation, regardless of any negligence from being heedless and careless from dissipation in leading a dissolute, wild and debauched life, that pollutes and taints with extraneous matter that corrupts and changes ones whole demeanor from good to bad and vitiates that makes one vicious characterized from being addicted to vice. While vice of any character

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is crime; while crime is an outrage exceeding the limits of reason or common decency, with the faculty of the human mind by which it judges propriety in all things; habitual soberness or freedom from enthusiasm, passion or over-heated imagination, with coolness, sedateness and gravity by which one tends toward the other. But how few practice or even have thought of life's problems, only so far as to think that if I only knew a little more or had a little more of this world's goods I would show the other fellow a thing or two that has been feeding from my larder, while it has been harder to replace from each take until I can scarcely keep my place in life's station, that is about what the majority of mankind is doing and thinking about with an internal muffled feeling and external ruffled appearance that reminds one more of some funeral dirge, but instead it's one who merges from the absorption of an estate or contract in another, or of a minor offense in a greater.

It's strange to think of the rose that's pink, while holding one that's variegated; not as strange as one would believe with a natural instinct considered as to why one would think of

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the rose that's pink. While pink is of anything supremely excellent, a color combining red with white, producing a light red color as one with fair complexion and rosy cheeks, while variegated is to diversify in appearance, to checker. But the greater reason of distinction is that the one so natural and foreign, the other so common and forlorn, and yet by parity we have a grain of truth mixed with much sophistry by coercion and perversion or primeval degenerates, or having become worse than ones kind or more corrupt in a higher degree; while our kind had feelings befitting their common natures and from such they were naturally congenial or of the same nature of disposition and sympathetic, benevolent, with a disposition to do good in a generous manner and in a tender way with the greater good to the greatest number with and in a gentle affectionate spirit.

As the last two words of kind are no worse than kind; as affectionate is love, also spirit is love. While if one be kind you will have kindness of nature; so if one be kind to all whom by chance meet, there must be affection, and where there is affection there also is love. If one filled with love there also must abide the

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spirit of love, and the Spirit is of God and God is Love; then from this the reader may read and learn the origin of degenerates, that is worse than one's kind. We all know worse means corrupt; one cannot become corrupt without sacrificing purity, while purity means to cleanse, to refine, but can one be worse than one's kind and yet refined? Well yes, sometimes, but not oft-times if not kept too closely confined, like new wine, one's soul must have vent in order to work off impurities, if not we must repent with circumvent, which means to deceive or impose upon with deception and fraud or treachery that are consummated by and through compulsory restraint with a perverting change to something worse that slowly but surely reduces the character and reputation with such degree as not to be perceptible because in reputation of a nobler, stronger and better character deceased.

We are being governed and ruled more and more by the dead each succeeding generation, that degenerates the living. When a live dog is better than a dead lion, the deception is not without correction for the reason the living quote the dead in order to create sympathy, and then

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take advantage of the weakness of those while in a sympathetic mood that they also may be quoted when dead. That seems to me to be the sole ambition of man in striving for honor and fame, while honor is esteem paid to worth or woe paid to worth in money's worth, and fame is public report or rumor and notoriety; the condition of being celebrated in which we all fall in line and keep step with the music to the tune "Marching through Georgia" that originated forty years ago, while at the same time with present conditions from the cause of that march discloses the solemn fact in error and a grave mistake.

There are always a few who are ever discontent if not in privation of content, but somehow they are always exempt of contempt; but the means of content in rent which means a breach made by force, while we applaud them for the act.

But let one establish truth as his guide and give up his life in defense, what would be the result? He would be dubbed a fool as a rule for not learning the art in science as to how to prevaricate without any conscientious scruples for truth and be dubbed shrewd or one disposed

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to be critical and all importance so much so as to invite imitation without resemblance in representation or compensation, constituents with the essentials of life that are necessary to existence with every creature in dependence in reliance of trust and confidence in self-reliance and courage with firmness and resolute purpose of life's aim.

These are the triangular positions in life's conditions with a proposition in statement of truth to be demonstrated by performance in three acts, characterized in, has been, as been, for been, or been, being, be, while coercion ruled all three, perversion each, not primeval in disobedience of the original that degenerates with great and grave rapidity, without the knowledge of being so depraved until nigh the open grave, then truth reveals the solemn fact that the low mounds seem revealing the vanity of vanities in worldly pride and fruitless desire; while the prize of life is drawn by those who endure the greater chastisement, whose souls are cleansed from worldly conceit and deceit, who live such lives as to fear not death or man, but fear God; then will the evils of life disappear as mist in morning sun; then will the son of man grow

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stronger and better and the daughters of the sons of man will grow in chaste by letter, freed from bonds of fetters, then will the world grow better and not till then.

So it's plainly to be observed and felt by conservatives in reserve that there must come a universal reversal in all things by adverse perfidy through adversity. Pride and riches will melt away as snow in June with no immunes. This in question no doubt will shock the modesty of the most fastidious, but it's fastidious natures that bring it all about, with everything here to please and gratify the soul of all that's required, yet the desire is for more. This may seem satirical, but in truth as life pursued that in the end we all must rue in woe and sorrow that leaves no glad tidings of the yesterday or any bright hope for the morrow. Is there anything more distressing or coercing than that? Yet such are earth's inhabitants and to amuse and infuse the more we boast of enlightenment to frighten into perversion with no semblance of primeval, but instead a host of degenerates.

It's strange what we endure to be cured and at last learn the reverse that it's the cure we must endure, to be sure we must be demure in

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order to escape the cure and be pure. The most effective prescription ever prescribed, it's a cure all except in old age demise, but in all like the seed in contact with soil, we sow grains of gratitude in contentious mind and reap measure in heap of ingratitude; this instilled into the minds of youth makes shame for the mind that produced and sows the seed on barren soil, that withers and dies in time as one in disease of crime, and encouraged because it nourishes and stimulates activity in the arts of science that produced abuse as an excuse for science to cure.

It's a pretty stiff proposition to produce a composition without a subject as well as produce perfection with abjection; but abjection can be produced by perfection. It's perfidy that works while purity sleeps, and sleeps while purity works in faith, hope and charity; while perfidy works in violation and undue consideration, while one who is considerate in all things is in perpetual abuse of those who are inconsiderate and rule by coercion and perversion over a host of primeval degenerates, who do not consider their own welfare but instead prefer to interrupt and corrupt the welfare of those who thoughtfully consider all things from the begin-

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ning and trust in divine providence as to the future in belief that each will reap as seed sown. 'Tis this that causes millions to think and millions that causes minds to shrink from such thought, if not they could not possess the former and maintain the latter.

Writing from the standpoint of experience it's well to consider that wealth does not create happiness, and absurd to think that a nation of wealth can long maintain her dignity in boasting of her strength by wealth; as nothing degenerates with such great and grave rapidity as luxurious growth, it leaves its subjects in a lugubrious condition. It's strange to think and believe that the man of arrogance precedes the man of sobriety, it shows the drift of mind without opinion, or if any semblance of opinion it is being coerced into channels in support of arrogance, while the opinion of sobriety slumbers on in sweet serenity of solitude, but when aroused in vigorous manhood, free from guile with purity and sobriety without pride that becomes a nation wide then arrogance subsides, while sobriety gains in notoriety and pride; then arrogance again claims in reign and depression follows until sobriety again reclaims what arrogance de-

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prived and contrived for gain. This in brief the reminicent of man, a human being having the qualities of a man with a brute instinct that makes a man quail even to cross his path in every day walks of life but to come in contact with him the animal nature becomes his second nature that makes him a peer over the real, because he is shunned and allowed full freedom to do as his nature wills.

They seem to be void of conscience that predominates the will of man, they are a shining light for lesser light of same degree, they create untold misery in every community. We know them and shun them as we would a venomous reptile; yet but few are they that have not ventured too near and felt the sharp pangs of pain with sore that marred the flesh with scar as the clashing steel of war, that makes homes desolate and full of grief in order to appease the animal instinct of the commander-in-chief.

But it's the larger fish that thrive and subsist from the spawn of the smaller ones while they protect their own. It's so in all things, but there is one consoling thought that's well to remember, it's not the largest scale that weighs the most accurate, it's the smaller one; nor is it the

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smallest fish that's caught, it's the larger one that strains the mesh for the smaller one to squeeze through. Or like the sparrow and the hawk in mortal combat in aerial ascent, with the fleetness of the sparrow who rushes with a jab of the beak in the hawk's eye, makes the victory easy, with the sight impaired and wings limp from sheer exhaustion that finally collapses and descent slowly begins, but the velocity increases with great rapidity until terra firma is reached that claims the sparrow the victor, who disappears in quest of other foes to conquer by strategy.

As God in His wisdom has been kind in creation as to the fitness of all things, everything for something and something for everything. As we each represent that something with instructions as to how do that something in shirking the doing is the cause of all the grieving in rueful ascent of complaint, that has become so prominent and predominant because of such in preponderance causes a shrinkage in doing as the sparrow did with the hawk or the smaller fish with the larger one.

As each has will power with which to choose and as one chooses so inclined, that after a time

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the inclination becomes second nature, and if not of your own free will in choosing, the mind becomes biased which leads in prejudice with disadvantage that is a detriment.

There is nothing like one holding his own steel to the stone, let it be ever so blunt, if there be plenty of grit with a natural horizontal level to the stone, it will naturally wear away and produce a keen edge with which to blaze your own pathway whichever way you may turn that no one can deceive you in on the return. It always requires a certain amount of grinding before one can make his mark. It all depends upon the bluntness or dullness of the tool. We are all a tool until ground through the school of experience and then it ofttimes happens that the first stroke will turn the edge or check and necessitate more grinding and ofttimes abandoned entirely as worthless because of material. But we all try in some form or other with many failures. While most failures arise in training our talents for too great a prize that never materializes, while life's prize,

Never came on custom's oiled grooves
The world to a higher level moves,
The one in right it well behooves

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That endures in trial, with death to soothe,
That which grates and grinds on friction hard
On granite boulder, and flinty shard.

For he that would thrive must either hold the plow or drive, or he that would in safety ride life's tempestuous sea must either hold the chart or helm hard, or he who would more be seen than heard must be in active work, or he who would more be heard than seen must measure his words, or he that would no more be seen or heard turns back to earth our all and just desert.

It's coercion again, or the last sad rights over which we have no control, but go we must from off the face of the earth. If in perversion, in ignorance, no one can answer, but when in solemn thought through our short sojourn here, it's strange how we act and perform as well as conform to the very last moment as though life were perpetual. To allude to the change in view, one would be credited in being skeptical, but taking all into consideration, it's wonderful the number of parasites worldly possessions will breed and that with the greatest of rapidity. It seems to dull the least atom of sense in pretense and recompense for favors and blessings bestowed.

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While the greater sufferer and the most patient endurer in man's ungratefulness is the soil. If not for the kindness of nature in administering to the needs of the sufferer, the inhabitants of earth would have perished for want of nourishment, thousands of years ago.

Yet man is ever unmindful in selfishness and greed to even heed the kindness of nature, but proceeds heedlessly and carelessly with no thought of the little kindness of nature that makes all things possible for man to proceed, yet man heeds them not, but proceeds and succeeds in applause with undue credit as to the cause. While man is held in high esteem and honor with perpetual fame because of worldly success and a model of genius, for all who precede, but the model in pattern of mold built upon sand filled with fiery fluid shrinks when exposed to the air as the rose plucked from its original abode.

As each mind of its time incased within its own cell, that can never be transferred to another in like condition without being seriously impaired, while our own minds are being curtailed and coerced as well as impaired by com-

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parison in belief that great minds are entailed from sire to son by omitting the tares, that is likened unto the tare in the wheat that any practical agriculturist will concede that wheat deteriorates with great rapidity if not treated with its natural progivity of humor and soil of frigid climate free from fungus with alternate conformity in consummation of all natural requirements.

Yet there are many complaints but many more would be saints, the real cause of complaint who are wise in their own conceit in offering all sorts of nostrums in remedy of complaint, that taints the good morals and disrupts the annals of real Christianity.

But we can by comparison trace the origin of complaint to primeval degenerates, whose purse is bursting from no effort of their own, but from investments in the soil from ancestral birth, while strong unpolluted minds of earth with an empty purse and being coerced in maintaining the weakness and folly of ancestral birth, from such causes are hinges in strife creaking complaint.

It's not necessary in going into detail, but a gentle reminder ofttimes leads one into an ag-

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gressive mood for a true path-finder that others have not trod. While most men are inclined and content to tread the same path other trod regardless and heedless of the pitfalls that have been dug until they fall into them and then complain because they can not extricate themselves at once, while others shun them and heedlessly pass them by in hearing of their complaint to fall into one themselves, when scarcely out of hearing of the complaining one.

As life's rugged pathway is full of pitfalls that are many times dug and hold the same individual more time than any other, for it generally concludes with the prelude that a "thief to catch a thief."

If we would only stop and heed the cry of the one in the pitfall and assist him by extrication, our own complexities in life would vanish for want of complication that would finally disperse all the former bitter feeling.

As it does not matter much as to how much one may possess, it all depends upon the justification in redress, that leaves its impress, if by oppression or coercion. We have then coercion that in time becomes unbearable and hard to endure. As there are but few men whose minds

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are evenly balanced, the trials of life make them either harsh and hard from remorse, or sad and morose in morbid condition. We ignorantly indulge them and innocently take issue with them without knowledge as to what we may contend with in the end. But few are they who know and realize the true beneficiary kindness Providence may bestow upon man.

While if the question were asked the answer would become almost universal "give me wealth" which confirms the title of this book in one's own belief in being obsolete. While those who complain are not well versed with the vicissitudes of wealth, for wealth embraces about all the qualifications that embraces degenerates. For it's wealth that kills and fills our lives with woe and ills. It's health that's wealth and thrills the soul with happiness in joy and mirth that vibrate most naturally with mote as of yore, when the latch string hung out of the cabin door, that was ample proof in view of hospitality while others with halls and bars in fear of robbers made life intolerable with heirs to appease in dreams of legacy in need from delicacy clinging to life for what it will bring from money's king

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originating from the hospitable cabin whose latch string hung without the door.

While the transformation from cabin to palace in so short a period is hard to conceive only by degrees, with each brings renewed yearnings for another pull at the latch-string that hung without the cabin door. What are the principal characters in hospitality? It is in being kind to all whom we chance to meet, or love thy neighbor as thyself. But there is just where we are weak, and so weak at that, that makes life a cheat, while cheat makes a sneak and sneak makes a mean individual that originates from being rigid. We mean well and good in ignorance and innocent of any harm, yet one would subside if denied that which creates the greater harm in subsidency. While substantial would have ample provided and prevented subsidence, but too weak to resist the evil of desire which inspired greater desire in evil and co-efficient in being rigid that makes one vindictive. When rigid subsides, there is where all the trouble arises, yet we encourage it and name it prosperity which means happiness. But there seems to be a wide chasm to bridge between capital and labor, before we

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can with consideration conform to either prosperity or happiness.

These are the two elements that must work in harmony to fully realize upon, as they are the essentials and foundation upon which prosperity and happiness stands each the other's equal in completeness of all things. But the sequel of all is in labor being over rigid and the wile that is being infused into the manipulation of capital.

It seems as though that for every grain of progressive action, there is a pound of aggressive distraction. Not only in one but all, as well as morally and physically. It's hard to maintain the ideals of home without critical interference with undue insincerity that coerces perseverance in a natural way to coincide with another in a fictitious way in big pay, while the other bears his share in burden of tax in a coercive way in perversion that bodes no good, no odds as to what and where applied for the reason that it reacts back upon that which produced it.

So what have we gained for all the pains that reaction? Why a host of degenerates that must be supported and maintained at the expense of those who survived because they could not be reached before the reaction came, but a reserve

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for another reaction in another way but acts in the same way in producing another host of degenerates with another reserve that has matured through all this that are food for another reaction, while each grows a little more severe. While such actions work upon the nerves of striving humanity and of such complex form as to produce a nervous offspring that is ofttimes deranged or weak, easily agitated and very excitable, like a lot of sheep, whichever way the one goes they all follow, they seem to be all in college now, what next is hard to foretell. But time will tell and when old time does speak it will not be in a citadel, but in the fertile valley of hope where violets bloom and every sort and kind of vegetation grow and every variety of cereal thrive with the towering oak, the ash and elm ,and meadows green on lowlands by the flowing stream with azure blue, the beaming sun and silvery moon, all will be serene. But it will require many reverses before you will concede this and be wise, yet you will, but so weak that you cannot enjoy what Providence had willed you.

Like all the goodness of Providence, we see and learn when ripe for joy has passed away, as

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the potter moulds the clay, we have no conception of life's perfectness because of imperfection and deception, we fritter our lives away through streets of filth and frown upon Providence for sending April showers to cleanse them that prevented you in your pride of seasonable fashion to display and attract the eye in desire for being admired, that in many instances seems to be all that's required with no thought as to how the gay attire acquired, possession was consolation until threadbare for want of care, that distracted and impaired the minds of those who had admired that leaves estranged relations and vexations that imitates and aggravates, that narrows the mind, shrinks the soul, and puckers the stomach, just for the sake of being flattered by admiration in being admired by satirical man.

But a manly man would admire the dress of the nose more than the clothes, as the nose addresses humor, clothes rumor. The nose is very acute in scent, and clothes comment, but oft-times the nose in scent creates nausea and clothes causality, yet causation rules. We expand and contract by subtracting that weakens normal conditions by tuition without intuition in position to enlighten because of weakness of

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subjugate over subject. So again we must concede to all the title proclaims, "Coercion and Perversion, or Primeval Degenerates." While it's with no degree of unkindness the author proceeds, but with a degree of degrees that the reader may achieve and perceive as well as conceive and receive the fullness of being freed from deceit and conceit as a debt of gratitude we owe to each that with interest accrues that death receipts in full.

As we are all strangers in a strange land, while the journey soon ends really when we have just begun to enjoy the nature of natural travel that infirmities unravel, but so weak we cannot continue farther that gently puts us to sleep, to awake no one can tell when or where or even ever.

I suppose it all depends on who rocked the cradle, for a mother in many instances is as a ministering angel. For it's the nurse that's pure and undefiled that nourishes the brain of the child in mind, body and soul. But many a child is deprived of its natural nurse by substituting the cow, because society would not permit or the fads of fashion allow. But what of the child? A primeval degenerate, yet no fault of the child,

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but the one the child born of. Yet we console the mother as well as ourselves and blame the weather when the nurse curdles. To forgive a fault in another is more sublime than to be faultless one's self. While the cow assumes the place of mother in nurse, while there is always that which suits the taste and makes talent, but it is always lost when we quit it to assume that of another, as action suit the words as written in many instances, but none so bad as in the manner in which we nurse the soil that curdles and sours the soil with compound liquids that assume all the solids.

But as the grass grew and weathered through from which the cow did graze and chew her cud when being pailed for nurse for the child. Not writing this in any wise to degrade, but to merely illustrate in fact that that which the stomach assimilates has much to do with the temperament of the child as well as the adult, while nature has been so kind as to provide the one thing needful for both the child and the cow, that the cow even makes the distinction by natural tuition, but can destroy the nature of usefulness as nature intended by obnoxious indulgence that tickles, but poisonous to the stomach,

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that inoculates the whole system, as for instance the "buckeye," not necessarily fatal, but a dilatory nervous ambition to will or do that wears away natural conditions with compulsory acquisition of long duration but never quite equal in former condition because of palatal deceivance.

While one knowingly will prevent the cow from eating the buckeye, a nut that grows on a soft wood tree common in Ohio, that originated state emblem of "Buckeye State," often worn as a badge suspended by a ribbon pinned to the lapel of the coat. While having heard of them being eaten and relished by roasting them without any knowledge of injury. But as the stomachs of humanity are continually being severely tried that it's hard to tell or realize from what cause or source the many ills arise. With a remedy for each in trial of the stomach, that makes trial perpetual from the cradle to the grave and practical in practice all theory. But common food like common sense easily to digest, while common food like common sense are uncommon things, but common sense and common food are as closely related as twins, so much so that we cannot distinguish by name only by action, for

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it's action that distinguishes in all things. With combined action we learn to distinguish the good traits of man as well as the bad ones.

If not for action one would be as an idol or statue, but with performance to will is likened unto the copper still in distilling the spirit from the mash; it depends all upon the yeast in raising, if light and spongy, the spirit flows freely; but if flat and sad, the spirit flows slowly, because the yeast was bad. So with the raising of the child, as a little yeast leaveneth the bread, so with common, wholesome food to the stomach as yeast to the mash and bread that instills common sense in man with good common wealth that all may digest with pure consciousness, while this will be hard to digest by many uncommon ones with symptoms of being buckeyed when in common, that makes the common wealth hard to please in disease, while common sense coerces a ripper that reads as a doctor's prescription for the making of a bill for the common wealth to digest that has about the same proportion of common sense in proportion as the spirit in the mash of the copper still that exposes a weakness in the bill that originated in the mind of the one in framing the bill in disease of conquest

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that so imbitters in contagion that in brief they all become equal in deed and action, then we wonder at the corruptive influence political bodies wield and keep feeding them with honesty that are soon devoured by dishonesty and greed, when if not for the honest in feed they would soon die of their own accord.

Yet we have one or more in each decade who is honest at heart with the strength to do his part apart from all, that makes his deeds and actions as bitter as gall, that are not relished by dishonest antagonists. While honesty worked upon their dishonest system in about the same manner as the buckeye with the cow in disease, but could chew and devour, but without any equivalent production to replenish that which devoured, it's only in short a victim in trial of recuperation.

If no symptoms of gain are shown after a reasonable time, we condemn them for all time, caring nothing for past worth but for present worth; therein lies the ingratitude of man. We make no distinction between the cow and man for ofttimes the loss of the cow is felt more keenly than the loss of man, especially if the cow is well bred and the man ill bred.

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As it has been of long practice with all stock men to improve their herds of every species with great care and selection of mate on the vast range as well as state and private for home use; we take great pride in exhibiting them as improved over the former, that has required years of patient care and trial. But how about the child? it has been forgotten and many illgotten ones who are suffering all the tortures of hell, that are primeval in origin and largely due to the stockman in coercion and perversion in order to improve their herds and coerce their competitors in superb superiority, while with the constant experimental trial in hearty endeavor to improve the animal kingdom one unconsciously becomes addicted to the trials and characteristics of the animal kingdom from continued experimental trial and brute instinct, until brute instinct characterizes the man, and when such ventures beyond the portals of their habitual associated surroundings you will generally find them associating with those of like lives, and like minds, embracing the four evils of mankind, horses, cards, women and wine; this was not life's intent in the start but occupation coerced and perversion diverted the course of man;

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so we may ofttimes know what to expect by first learning the occupation of man, one need not go beyond the realms of his own neighborhood to find a cue that will conclude this, no hypothetic illusion but prime factor in much unthought of confusion, that is being infused into the minds of youth with grave responsibility that revolves and resolves revolutionary ideas if not allowed to indulge .

This is the great problem yet to be solved as to how appease the minds of clamorous and incorrigible youth. Just now they are being kept at bay in school or college with promise of great results and a bright future that borders on ease, but at bay means a state of being obliged to face an enemy or a difficulty where escape is impossible. Does the schooling fit the pupil for this hardship? Are they strong and capable of enduring all this? Are they in physical condition to ward off the thrusts of the enemy? Will they endure privation as those have done who have sheltered, clothed and fed them through their schooling? If not, may God help them. From the writer's experience and observation there are some grave doubts in objection of the perfectness in the pupil being able to combat with the world

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and replenish the earth as their parents have done.

Feeling confident that if their parents would have done as the child is doing, the child would not be here. This may seem absurd just now but time will tell and prove the assertion with many unthought of disturbances that will arise from coercion and perversion or primeval degenerates. We all in time realize as to what is required of the mind that soars. It's then when we begin to learn as it subsides that we have made no stride forward but leeward, just the opposite from which we thought to proceed and purposed.

We hopelessly build upon wind and go with the wind until which ever way the wind blows all go. There is no staying qualities, it's all folly for want of stability in being stable that is due largely to reading romance and fables, while good common sense literature is an offense because the sense of touch has touched the tender nerve that leads to the heart, that is ever rebelling against degrading self. That sense of touch being always alert and acute that punishes with a distressing sense of feeling, while that which possesses you in an open confession of being in transgression, while man will make light of such

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feelings and yet fight for possession through courts of justice with a distressed feeling and smothered confession of being in transgression.

No one can escape the guilty or guiltless feeling; we all possess the natural moral sense of right or wrong. We need no instructor to teach if our morals have been what they should be, while one can become so morally depraved as to have morality forsake, but that feeling of transgression never even, if we confess the transgression, for from that we learn betterment; while better is open letter, but we all conceal much in life and of life that would be the better for all if revealed, let it be for good or evil; for if an evil concealed it bringeth evil, if good concealed 'tis that which bringeth forth evil concealed, as goodness overcometh evil.

But if every one with a good resolve would resolve to dissolve the evil from the good, one would not need to move or look to begin, just begin within, you will be surprised to learn after a course of time what a stranger you have been to self in coercing your frail body to do and act that rebelled in pains that racked your frame with yourself to blame that makes one in shame, then complain of source in shame. Yet we never

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think but blink and wink at each other, as we pass each other in shame, ignorant of what blink and wink means, that in fact signifies in secret a proposal that makes shame. But many blink and wink because others do until at last they too learn the secret with shame. As almost everything has its being in secret and indiscretion that indiscriminates with impertinence and coercion in perversion that impairs in comparison with primeval antecedents or primeval degenerates.

This may cause cold chills to play up and down the spinal column of some; if so, so much the better for good work done in having the chill, in order to increase the warmth of those whose souls are as cold as marble statues, in practice minatory, in action dilatory, in life authority as a leader over minority. But what are the results? We aim at superiority with an over-sight and over-charge that rebounds with each report, just as the guns on a man-of-war. It's not the shot and shell of the enemy the gunner fears the most, it's the rebound of the gun aboard they fear, that in long time produces inferiority. The concussion is nigh unto death, one must stand to attention when the command is given, when

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ready to fire with mouth open and body raised on tip toe, even at that with rapid firing would soon unman the guns and leave the ship an easy prey for the enemy.

But the victory must be won quickly or lost, so in business, the strain is too great, that's why every one is trying to get rich quick, but when they do it's not pleasant to endure. But we all stand to attention with our mouths open while the other is getting there with awe-stricken surprise and surmise, advise and patronize all at the same time, and then complain in discussing the overcharge from concussion, when it was you and I who helped the one in aim to hit the mark and win the prize, while our pittance was not worth mention yet of great demand but not of command.

While we always applaud the one in command and is looked upon as the hero of many battles when it was the man behind the gun that won; so in business and commercial activities we applaud the man with a million and despise the man who made the presentation with daily bread as his compensation and poor recommendation when brawn and sinew has grown weak from repeated concussions when standing at attention.

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That is the exact condition of capital and labor and a weakness in both. Capital by coercion, labor in perversion, while the former is to check, the latter corrupt. Check is to hinder, corrupt is to rot, hinder is to prevent progress, rot is to putrefy, progress is to improve, putrefy is to foul, to improve is to employ to good purpose, to foul is to bring into collision with something that impedes motion. So from that to agitate in either only aggravates and widens the breach that weakens in expanse of the breach that increases with enmity of the enemy in strife against the foe with increased capitalization of capital that increases the woe of the enemy to will and to rue the waste of time, while willful waste brings woeful want and the last closing scene between capital and labor. It may be far off but capitulation is labor's doom, because labor has non-fulfilled natural divine law in the practice of economics and self-reliance, while capital the greater curse in receiving the curse of cattle that is the worse for all; but such we are and be from greed that has become the habitual aggrandizing, aggravation, in every nation is to aggravate and blindfold in aggregation without stipulation or due consideration, that

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in time bring their own reward in strife and cruel war. While to ferret out the source and severely punish the originator no doubt strife and warfare would naturally subside with peace and good will to all.

These are the glimmering aspects that circumspect and reflect our every deed and act, that contracts a general debility that actuates proclivity in activity with abnormal conditions, breeds disability and disease that increase and become epidemic treated by theory, but theoretical designed. While common sense would teach the most skeptical that only a punishment by divine providence in misdeeds that kind providence heals that we may heed, yet we heed not but acquit the misdeed by acquiesing with theory that leaves one in about the same condition as the cow buckeyed, never quite the same but sufficiently cured to try again with the same corresponding results but in greater violence, but as long as there is pain we declare never to do so again, but when the pain subsides we forget the first and try again.

It seems we never learn but yearn for more just as before, and score the same victory over defeat but cheat the original donor until rumor

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has it as foretold, nothing new I told you so, the L's have it. As the eye observed with nature unpreserved as deserved that writhes and wiggles and giggles without any conceivable feeling because the eye has deceived them. But we repent at our leisure and imagine ourselves in pleasure while the real treasure of pleasure is in helping the other fellow, if not my eye-sight deceives me, as that has been my experience if not the reader's. It's well worthy of trial, it may cause self-denial but therein lies the fundamental principle of true greatness; the forbearing to gratify one's own desire, as desire is to covet; while with a covetous inclination one becomes biased and prejudges with adverse opinion, formed without proper grounds in belief as to opinion.

This is due largely to weakness in those who believe in what newspapers print, especially in a heated political campaign, or a competitor in business may indirectly be the means of some foul measure in having a discriminating editorial inserted and circulated amongst those who believe all they read.

The writer has experienced several of such but of such character and by such miscreants as to

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vanish before the ink dried, while more reliable sources would refute such exact measure that was consoling as well as ennobling. A lie does but little harm, it's the truth that hurts for any one who is not able to stand the prejudice and jealousy of man will no doubt find life's pathway strewn with objects of ghosts and hosts of other imaginable things, for no man is so bad if we can only get near him and greet him with how do you do, or hello Jim, that and that alone seems to settle many grievances for the time being, for the little I have seen of the world and know of the history of mankind teaches me to look upon the errors of others in sorrow not in anger, for anger is injury, because of the fit of passion, that affects the heart and creates heart trouble; with a heart diseased it's best keep cool, even though you lose and the one in anger gains, for health is to be more prized than wealth, for soundness of body is of far greater gain than great gain with unsound body. It's soundness that impels and unsoundness that expels and compels by coercion. The sequel in all is this, that one may gain in wealth and lose in health by coercing the other fellow that gave way for

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health. But in the end the action in coercion coerces the other at last, so there is no argument that can stand against the logical action of Providence.

We do not stop to reason out the acts of Providence that are so clearly demonstrated in every day life. The smartness of men is no barrier or barrister either cunning in coercion and perversion that rules the court and this broad land in dignity and pomp by order of that magnifies justice greater than providence that punishes with primeval degenerates, that commit crimes, with prison doors that stand ajar, while not even do prison bars a prison make, as the real culprit may be at large, who knows? It's well not to judge the unfortunate too harshly, deal gently, for the man or woman may possess a tender heart and unerring soul, like many more battling against heavy odds with goal in sight but fate against them in casting their lot with those who plotted in ruin of the innocent one.

This so common as not to be uncommon even amongst those in whom we ofttimes confide in little things that by virtue of sentiment connect us with similar coincidences of like manner, but

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innocent yet guilty in the pretense of law of being an accomplice of crime yet innocent.

While one may talk and write fluently in innocent thought, with prudence and care, with heart and soul teeming with ennobling kindness and sweet relief for those who grow weary as they journey through life. Yet with all that, the critical critic would find fault and decry as impudent or vile, yet earth while coercion rules, one may become classic, yet classic may unbecome the one in classic. We all do so many things unbecoming that in time become most contemptible as well as unbearable and finally unendurable not only to the one, but all.

Believing that ninety per cent of the so-called civilized inhabitants of earth are being outclassed in classics that are as outcasts out on the gulf stream of life's activities. They become downcast in spirit and eventually sink in the ocean of oblivion. This is the pitiful doom in getting up in the world too soon, for one's time like mind must come of its own time, one cannot force it, but one can coerce it, and then when that times arrives it has been divorced from nature's course and life's purpose that casts a

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stigma over life that in due time makes one irascible and hard to please.

While parents are largely to blame for this, with the greater responsibility resting upon the mother in coercing the daughter or son to choose the son or daughter of another in marriage, that has greater wealth than theirs, with but little else considered but wealth, without it would be a foreign title to be had by the highest bidder in consideration of, that nothing considered. While having seen barrels of gold and silver in coin and stacks of paper currency without any desire to call my own for the misery it would bring, but just enough that I might escape the evil of desire.

The reader may think "thou fool," but think as you like and act and do as you please, and live in idleness and ease that you think wealth would bring. The writer would rather be in honest toil supplying the necessities of life, for wealth in idleness to buy that I might enjoy that which wealth in idleness denied and that sweet repose that only knows those in honest toil, as there are those who would gladly exchange all the wealth they possess for the latter and there are those who are striving to possess the former that al-

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ready possess the latter while to acquire the former dispossesses one of the latter. We are never satisfied and somehow never realize on any part thereof, until seriously affected by reflecting upon the deception.

One may live and die with the full enjoyment of life in every respect, yet never possessed only the bare necessities of maintaining such life. While we speak of such a one as being all in that which we all respected and admired, the one in being honest and righteous with modesty and virtue, yet we speak of such as leaving nothing more than a vacant chair that another occupies with possession, but of opposite traits of character, while most all try to imitate the latter in thought, deed and action. With the former forgotten, with our thoughts linked with the latter in coercion and perversion, that destroys all the effect that reflects upon and rejects all that the former possessed which being the richest inheritance that moth nor rust cannot corrupt.

While the latter is being consumed by that which the former was immune, as our whole life is being bent upon wealth with a whole life spent that at last brings its reward in repentant misgivings in anticipated pleasures.

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Yet we often envy the one with a million or more, and then curse another without any thought whatever of the part we have acted in either, yet we imitate them, thinking we too may do and succeed as they with a million or more, and when we fail we become sore and deplore our position and also declare there is no chance whatever any more and proceed through life in maintaining that score without any degree of change, but of the same routine that becomes monotonous and obnoxious, as like produces like, as water answereth face to face.

So when we imitate, it's without knowledge in origin of the original. If we seek the original we find a person of marked peculiarity imbued with new thoughts or combination of thought that produces in a peculiar manner as the origin of thought itself, then to try to imitate in such peculiarities with any degree of success is a question in my mind that borders on complete failure in all things. Yet we have become a nation of imitators, not only ourselves, but all others. But the worst imitator of all is he who attempts to imitate nature by alteration. It's well to remember that no man's hand can change what God's hand has made, without doing more

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harm in some other way. So from that, to even attempt to imitate another we destroy ourselves and become servant to the original that aids in accumulation of millions. When if you had stood upon the vantage ground of truth and accepted it as nature decreed, the soil would have given her increase and garners as ready to burst.

The reader will note the frequent alluding in connection with the soil, why? Because that which we despise coincides with that which replies and decides and complies with all and in all and provides for all without distinction of race, color, or sex, that makes all equal that shows no respect of person either rich or poor or whatever station in life, we be.

It's all the same, with the same process in assimilating the solids in food to be converted into the substance of the body in that we must agree all alike and created equal in that respect. As there is only one species of animal nature that is similar, and that is the monkey, whose vision is identical as compared with the human in optical origin. But we ofttimes hear the slang phrase "don't make a monkey of yourself," yet original in being, as a term of contempt, or of

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slight kindness. It's an every day occurrence and so natural as to be but little observed, being terse, it has the desired effect in coercion and perversion or primeval degenerates in that we must also agree.

So when we come to size up ourselves in comparing ourselves with others, what are the distinctions we make that separates the one from the other? yet born equal. It's wealth and life's station, we often hear one remark, I am stationed at so and so, while station and stationed means one is stationary or one fixed, not growing greater or better.

Yet we all strive for this particular station in life as in civil service, while civil is that pertaining to a city and service is a serving performance of labor for another with such labor in drudgery that has a tendency in one becoming ignoble and infamous as well as base which humbles and finally makes one of low origin while civil service is no more than penal servitude, and again we boast and proceed but we must concede in all by coercion and perversion or primeval degenerates. But the intelligence displayed cannot long survive our ignorance, but like all other mistakes when too late in a weaker state of mind. While

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life's pretensions like the bone of contention always creating dissension and discontent that ends with a death bed repentance. Yet we all know life hangs upon silvery threads, and that when Gabriel blows his horn the lamb is shorn and another born instead. We none are so great as we think, when with the twinkle of the eye the lamp is put out, while many put their candle under the bushel measure in looking for life's treasure. While we are not sincere but appear so, but life's measure is being heaped in bitter treasure of insincerity, then after all what have we for all our pains in gain? that makes us vain and maims perfection without conception of imperfection, but reflects upon those whom by marriage related as our representatives and compensation in our negligence and relaxation of our minimum maxim hereditary natures and practical common sense methods in observing the laws of nature in obedience and reverence, with reverential sincerity and good opinion. But as time makes ancient good uncouth, with present duties absorbing the mind in toil, as the beaming sun absorbs the moisture from the impoverished soil that is being wafted away by the gentle breeze and

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deposited on more fertile soil with green fields and fertile minds to till, with water that turns the wheel in the mill that bruises the grain that runs from the hopper and falls between the mill-stones that rides the grain round and round that is crowded out with a continuous crowding in bruised with no semblance of the original, but a shapeless mass of ruin, yet ready for use as intended.

But let the mill become choked or the hopper run empty then there will arise smoke as if on fire with dire results that attracts attention that preempts and exempts with redress that retards progress in excessiveness as tare in the wheat or as when wealth in the hands of the few who seek to control commercial activities that soon become choked, but sooner or later there arises smoke as if on fire but poverty is near by that quenches and sets the wheel again in motion.

So we may all, if we have wealth to boast of with which influence to buy it would not be out of place to remember that kind Providence smiles upon those who in poverty but pious that oft-times are the scions of those with wealth.

Yet how foolish we are, not only foolish but foolishly ignorant of many things. But our en-

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dorsement is ever ready in ready help and speedy relief and mild remedies for self and severity for others. But when Providence administers justice one is pretty severely bruised but ready for use. While if all our lessons were taken from nature instead of theory, we would need but little of the lessons of periods as taught by classical critics in classics. Grammar, algebra and theology would be no longer be of use, because of its abuse in the minds of those who have lost the art in refinement in the art of science.

While the mind that can retain all as a whole needs no individual responsor, it's there by nature, inborn. It's by nature and as nature so decreed, not by tuition, or any favorable condition or position, but adaptation rules them all as well as succeeds in all and helps all to remember each and its origin. If the writer's experience is of any worth or if there be attached any real value with due consideration, the reader may rest assured it's perpetual not alone with the writer, but posterity as well.

It's not so much in what one does, but how, when and where one does it, or is it quantity so much as quality, like beauty its pretty is as

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pretty does, or as brute strength compared with skill, or as theory compared with practice.

But because one succeeds in either, all try the same project without similar adaptation, that perfects and writes preface on the face of nature as life's introductory that others may read as we run. But there are some things indulged in that blots out the preface of life's book before really begun, that if youth fully understood that which they call fun they would shun for it's not sequent and frequent, but refrain is the word that maintains.

Don't do as others do, but do that which your conscience dictates you do. If you do this you will seldom be at a loss as to what to say, if not in what to say, it will never fail you in what to do. Don't be a fool just to please a fool, then you will begin to see and get wise, as a wise man's day is worth a fool's life. As there are two mighty factors for anyone to come in contact with that contracts most all the evils of life.

The first is wile, second is guile. If the reader deems it worth while to think it over as to what the two factors refer to, you will learn much in fact as to agree with the writer who has been in their grasp a time or two.

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These two factors decry anarchist principles and bitterly oppose them, yet practice them. While these two factors are responsible for anarchist principles, if we can succeed in suppressing the two prime factors, we have destroyed the seed and origin of anarchist principles. So with everything else, there is only one way of exterminating all obnoxious weeds and that is not allow the seed to mature. As there exists much ignorant sentiment likened unto the penitent thief upon the cross, while the united press sways public opinion and whichever way the press expresses its opinion, others form their opinion from the press, why? Because they never possessed an opinion of their own. If a man be hanged for crime is not positive proof of guilt, for many times, old time proved him innocent. Then who is guilty of crime? Some one must answer for a double crime some time, who knows, the guilty one then may be an accomplice, we are not aware of, they know if others do not. So we escape many things all through life by making a scape-goat of the other fellow. As scape-goat is no more than one made to bear the blame for others, yet a word oft-times used without any knowledge as to the

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meaning conveyed. But many would surmise it as being one in life who had committed some crime when it was really the other fellow.

So that is the mode and manner in which we shift grave responsibilities in order to maintain our own dignity and preserve honor in life's station and credit in commercial activities as well as social proclivities. These are common occurrences in life's daily tragedies, so much so as to be little noticed and of secondary matter in worldly pursuit; for it's money that screens the evil desire that inspires others to go do likewise. While money the root of all evil, yet we ofttimes hear the common expression in question, give me the root, thinking they can coerce the tender shoots that spring up from the root of evil. But there are some that escape, as the towering oak from the small acorn grew, whose branches spread forth and choked out the good seed.

As there are so many trivial ways that pave life's rugged pathway either way, but as you choose so ye be; as the tree falleth, so it lieth; as in writing, one may begin in fiction, thinking that will do to begin with but one will find fic-

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tion always; to attempt to write common sense would be nonsense in pretense. So in reading, one may read fiction and praise the author that absorbs and shrinks the mind and molds the thought in action to suit the words with frivolous character as one in disease, that weakens and ofttimes in youth inspires crime, and adults suicide or the means of being dissatisfied, while common sense would be dull reading because too weak to grasp or comprehend the meaning of expression in mind, diseased from fiction that makes one fastidious.

From such there is much to learn in knowing what one reads that we may learn what they are. Then on the other hand, there are those who write not from what the thought may convey, but language is their hobby; so precise and concise as to make one tired and fidgety. It always reminds me of the time when I called on a young lady in the city who posed as a polished entertainer with perfection in language and a fluent conversationalist; just once was enough for me; why beads of prespiration stood out on my forehead as large as peas, she talked so fast with words I never heard. About all I

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can remember of saying was good night, with my troubled thoughts in mind of the girl I left behind me.

Yet there are always some things in every life we are only too glad to leave behind us, and others we strive to have precede us, while there are two things in life that are real essentials of life that always precede us that fire cannot deface or water quench; they are character and good deeds; they live always as a living example handed down to posterity as a pattern to model after, and a greater monument than shafts of carved marble, that too often reminds us of dark deeds and ignoble characters, as a brazen character always commands a brazen image.

It's of little use and no odds if our grave be even marked if good character and good deeds in life decreed, that are ever and ever fresh in the memory of those who remain on terra firma. While those in mind beneath whose deeds and character draws us nigh the little green mound, to erase from our memory we could not or would not if we could, for the reason like the magnetic needle in the compass that keeps the ship on her course and off the shoals as she rides

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the tempestuous sea, with grave responsibility filled with anxiety and tinged with sobriety.

But like the one in marriage, whose wife died; tiring of single blessedness he sought another who would not consent until the first one's grave was brought into publicity by having the sculptor chisel out of marble some design or graven image, with some false inscription outlined with raised letters that stood out in bold relief of the other as a token of respect before she would accept, yet coercion ruled with perversion or primeval degenerates, that ofttimes makes single blessedness a Paradise in comparison. Yet live in whatever sphere one will, man is born of woman and full of trouble, as there is much useless pomp that makes a man hump and skulk in a disparaging mood; with all that, he may be superintendent of public school in rule by coercing the youth into the same mood, that in time will coerce all the good intent of the school.

This in fact contracts evil with vile instinct, while one with vile instinct cannot deliver sincere thoughts that cripple with interference in mingling insincerity with sincerity that in time maligns as by the sting of an asp, we all feel it,

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yet disbelieve it until a breaking out with a tickling sensation as one with the itch that is contagious and irritating, while we try all sorts of nostrums by venue from common school to high school, then a course through college, with debating societies, foot-ball, basket-ball, picnics, vacation and celebrations; and when the course has spent its force with age limit, then real fun has begun, so long shunned that it has grown stale as a New York cream cheese with the cream extracted as it raised, that went another way with a coloring injected instead that resembled the natural cream but spoiled the whole cheese for the evil it would bring.

So with everything, it's hard to realize on a pure, sure thing. To even speak the truth in connection with all things brings rebuke upon the one who spoke it, while honesty goes begging and finally locked up for not cheating. Like many other things that are amusing but unassuming, yet consuming vitality that if compulsory would border on brutality as in dancing, as one hour in keeping step with music would traverse the distance of four miles, but many will dance from six to eight hours and think

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nothing of it, but could scarcely walk six or eight squares in the city or one mile in the country; strange but true, yet nothing new.

We are all inclined to eschew and muse in ruse with self-abasement that is self-evident and amazing, but nothing new; only a little more base in mixing the race that our puritan fathers had not to contend with, that at present is a menace that disgraces civilization with a price upon virtue that puts a stigma upon the nation by stigmatizing with coercion and perversion or primeval degenerates.

Like one time in my life I became the original patentee of a patent fruit carrier. In my mind there was none of the kind, as well as the ideal that helped others but not me and believe bespeaks the mind of all others of like mind. But the knowledge gained from the contrivance in mind was not without its reward that fully compensated the mind in time, not that the patent failed in design or useless in what it was intended to do, but the contention was in being over anxious that created expansion that made the burden too great to carry, because of excessive freight rates on return empties, because of its

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bulk it took up more space than its avoirdupois, just like some people when they become puffed up they take up more space than actual worth.

That was the serious objection to the carrier, its dimensions were five feet in length, four feet high and thirty-two inches wide, all cased in malleable castings; first was the mechanical drawing, then the wood patterns, that were taken to the brass founder for brass castings that were used in molding the castings. But in fitting the wood patterns over the model, the pattern maker did not allow for the shrinking of the castings either in the mold or annealing process that required twenty-one days in the annealing oven, exposed to great heat. But when the last effort was brought to trial we found them all to be one quarter of an inch too small all around. Then the brass patterns had to be lengthened to allow for the shrinkage and again go through the same process, with a delay of the same number of days with myself on anxious seat, not mentioning half the trials and suspense of of trial, but that and other trials taught me the lesson of self-preservation, that to smile at defeat and scorn at success.

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Now the reader may think just the opposite, but good policy as well as cosmopolitan, for if you cannot smile at defeat you do not deserve success. If you cannot endure defeat don't look for success, for the writer finds life's experience about the same process as with the carrier in every particular and especially the annealing process, and always allow for shrinkage, if you don't you will never fit on anything.

But there is a fitting place for all, while the secret of life is in finding that which fits our caliber, one could not use a number forty-two cartridge in a thirty-two caliber revolver; but that's about the condition in position we try to crowd the mental capacity of youth from theory that never fits with practice. We find about the same conditions in our public offices, but more so with the tiller of the soil, about one in a thousand is of the right sized caliber, whose aim in life scores the mark with loud report that is heard many miles away, while others try with seemingly equal chance and ofttimes more than equal but fail.

The caliber was too small for the cartridge, or in other words the mental capacity was weak;

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so from that don't say your chances are not equal with others. It's because you have never tried, while one may try and fail, yet that is not failure. But that's about as far as one in one thousand get, yet complain that life is a failure, when it's in the caliber.

There never was but one Henry Clay or but one Daniel Webster, yet many read of great men and then try to imitate them, but what made them great? They were of large caliber that fitted them for great endurance and grave responsibilities.

When I was a mere lad I traded a neighbor lad a revolver for a cavalry carbine that attracted my eye that I thought would be just the thing because it was short but heavy; yet I thought I could hold it more steady in firing off hand, as most guns were too long for my strength and would have to have rest. In the trade I received three cartridges, all the ammunition the lad had, not that I would have taken more, fearing I could not get more because they were very large, so was the caliber of the carbine. But one would have been sufficient. It was late in the evening when I received the prize and could

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scarcely wait for day-light the next morning to try it.

There was a long old fashioned porch running the whole length of the east side of the house, there was some snow that had drifted over the porch floor just enough that one could see one's foot-prints in walking over it. Stepping out of the door leading out on the porch with carbine in hand, I raised the carbine to my shoulder and aiming at a buckeye tree at the foot of the hill, I pulled the trigger but how it was done I could not say because it was done so quick.

It's no use trying to tell, only I was knocked down with the carbine lying across my chest that felt as though a brick house had fallen on me. I did not arise as quick as I fell, but the carbine and I parted friendship then and there, for the caliber was greater than I. But in after years I found that other trades I made were of too great a caliber that would get the best of my ability. Yet I never despaired, yet in all things as in the fruit carrier, it was always the unforeseen obstacles that impeded the way.

But there was always one consoling thought and that is this, when the Creator created earth

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in its fullness thereof, he found that there was no one to till the soil, so he created man as the last act of creation, except woman. But man has been so unruly that the Creator disapproved of his own act in creating man. So it seems that in all of man's actions it's always the last that robs us of all the anticipated pleasure of every act through life, that all combined in the last act that makes life all vanity. So from that, what's the use in abusing with confusion in imaginary delusions, take life as it comes and make the best of it and with that, whatever it be always smile with sobriety, then the best will come back to you, and whatever that may be accept with gratitude for it's ingratitude that separates the just from the unjust by coercion and perversion that degenerates as in divorce, that originates by not being of equal caliber, as that seems to be the predominating evil in most marriages and the origin of discontent.

While once in a great while some one will have the courage to speak the truth and say: "something must be done for the boys as the girls are getting ahead of the boys, but gives no reason why or do they give any solution that would help the cause. They surely have some inkling

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that may be of a delicate nature, that borders more on animal nature than human; that robs the boy of the flower of youth that is the choicest part of the youth, and when well preserved in youth it will be the means of making the choicest of men.

One who has traveled the country over may learn some things that stay-at-homes would not believe existed in their own city, yet considered essential with every city, not only that but protected by a city license. Yet they entice many youths within that sooner or later are ruined, yet unobserved but preserved until the grave claims its own from misery. With a girl it's different, with her modesty and virtue, her all, generally well preserved, while the youth generally shows but little respect for the girl in being such, because he has grown reckless in not being well tutored in self preservation. This is plain common sense and I only hope it may be read with interest and greater resolve in abating the greatest evil of mankind.

The writer could say much more of interest, remembering that a gentle reminder often determines and agitates extermination, all that is necessary ofttimes is to make a thorough ex-

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amination in that which is warring against the body and soul of youth, providing you are sincere in what you say that there must be something done for the boys.

The one who can accomplish this will bear the name of being the greatest philanthropist that ever lived; with such the last rest will be best and a life that posterity will look upon as a model character that they mold theirs after, that will fittingly fit the model in pattern, with allowance for shrinkage, as the one thing needful in process of annealing that will precisely fit the model of character. Then we may be able to cope with evil and fit on anything of character.

This the writer would have the youth instructed in more than the science of art or algebra, latin and greek, for character is one's all, in all and of all and for all, that unites with, united we stand, die we fall and lastly in all things the other's equal. This the author's experience, life's success in all things. Why? Because character always commands the greater respect, that lives above all things and does all things with decency and in order, that fulfills all that is required of each and all; then will each do their

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duty to man and God; in this also is true religion; why? Because it mingles with all and all see alike in the true greatness of our common natures that leads to betterment with due consideration for all, that makes us all of like mind, that makes us all kin with kindred mankind imbued with sublime ideals that appeal to recognition in respect of, that lifts up and puts new life into weary down-trodden souls that makes all of equal caliber and of same mold.

In this no argument can stand against, it's logic and truth and as divine Providence intended, and if not for evil in coercion and perversion or primeval degenerates there would be no evil. While the most bitter contention of mankind is money, the root of all evil, yet the one thing needful from such the intrigues of man is not without grave suspicion because of evil.

When one once becomes abducted to evil there is nothing so base that such would not stoop to, in order to accomplish the evil in design, that sets a price on virtue that yields and bartered with as with cattle by coercion and perversion or primeval degenerates, being governed by such influence that influences immunity that con-

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sumes as by a smouldering fire that is fanned into flame by the on-rushing mass of striving humanity. In eager pursuit to keep in touch with every fad and no sooner with another in view, that is pursued with the former cast aside, that in time is taken up with sadness of mind in extravagant pride in the evil eye and again brought to bay by coercion and perversion in humble pride, weak and weary from disorder with ruffled borders that once hung from silken thread, but now in shreds with drooping heads. At last it's not in pursuit of fads, but feed for hungry souls ill clad or primeval degenerates.

This we must concede to every case as the result in extreme, but it seems hard to keep the balance to credit in our favor instead of debtor in life's ledger, in mind of pride to run life's race and keep neck and neck with others, but on the home stretch we get left and ruled out of the race, as those with humble homes try to keep in touch with those in luxury, while nine times out of ten those in luxury would gladly exchange the luxuries home for the humble cottage with all the luxury thrown in if not for their station in life.

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If humanity only knew what they wanted they would not be so hard to please. It's seldom we meet with one satisfied with his or her portion. It's always more of it, or something else. It's hard to find a contented mind or a satisfied person; why is it? In the first attempt, we gain contempt by rudeness that exempts attempt. 'Tis this and this alone the writer begs to take exception with the modes in principle and which over-indulgence in education is founded. It's not founded on sentimental principle as all suppose, but with an underlying principle in connection that is detrimental in principle with traditional sentiment fortified by ignorance in support of principalities, no good can ever arise from such motives. While over-indulgence in any pursuit makes the subject repugnant, not only in one, but all.

Then coercion and perversion gently picks one up and sits you down just where you belong, yet ignorant of what has taken place in and by evolution with the lapse of time, if you will you may gather the threads of life together a wiser man.

But if you faint in the day of adversity, your strength is weak, a sluggard or primeval degen-

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erate. If all mothers would admonish their sons as Horace Greeley's mother did him on leaving the farm for the city, she said, Horace, come home somebody.

As somebody means a person unknown or uncertain, and a person of consideration. Now somebody means a great deal more than one would think, for it conveys the right meaning that teems with manhood. For if one can maintain the uncertain mood with consideration, you need never fear coercion and perversion, or be numbered with primeval degenerates. As uncertain means not positively known, consideration means serious thought. If one not positively known with serious thoughts is nobody's fool, but somebody as a rule, while if one be not positively known yet considerate, is always a good neighbor.

But another may be so well known as to become very familiar, while familiarity breeds contempt. It's very poor policy to get too fresh, that spoils so soon. But the one not positively known with consideration needs no savoring, while such possess all the qualification but could not qualify with the existing laws, because of coercion and perversion or primeval degenerates,

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the author of such law brought into existence by coercion and perversion as a political manipulator and briber of state and national legislators while one who possesses that by nature which qualifies could not express it by word, but is only brought to the surface by deed and action. As actions speak louder than words, and a pound of action is worth a ton of talk. As a brilliant orator a dangerous character, and a fluent talker a shallow person. While the real liberator and deliberator is not positively known with consideration. As it's the deepest water that is the quietest and ofttimes difficult to fathom. Many times not positively known with consideration, an estimate is drawn for the depth is not positively known, as with the person not positively known. But we make a rough estimate by comparing with others of similar caliber, yet we as many times under-estimate the power and strength as myself with the cavalry carbine, we cannot always rely upon the general report as to strength, as it's the smothered report that does the most harm in everything of report. As the rich find in a newly discovered gold mine in report of great wealth to draw wealth, but one with common sense would not rely on the report

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for investment but await farther developments, for the mine may have been salted, if so, it will soon work out. Yet with all that a farmer is jubilant over free rural delivery, that he may read the daily reports on stock, bonds, grain, provisions, and live stock, with bins and pens long empty from negligence in paying attention to salted reports, rather than salt-pork that makes one-half of the farmers more of a consumer than a producer. While the telegraph and telephone wires are kept busy asking for reports on different ones, that have asked about certain reports on investments that promise enormous dividends with semi-annual payments, a get-rich-quick plan, salted heavily to keep the suckers already caught from spoiling, until more pulled in and skinned as they take the salt more freely with the outer covering removed and more readily disposed in dealing all fish same species to be well soaked and parboiled before serving.

This is about the final result in relying on reports. As the report itself is heavily salted before it ever starts out on its mission, and about everything the report represents is heavily salted. But let a private message be sent

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out asking for a general report of the one not positively known with consideration. While the report was not forwarded with any friendly consideration but with deliberation in private advantage, but the answer would be hurled back "not positively known." As there are some things we are so ignorant in that handicap in great things that make allowance for the weaker one in little things, as a small leak will sink a great ship, but a small craft would float with a greater one, as the greater depression against the buoyancy, capacity of water, the lesser the oppression to sink her. If not for artificial design in construction, a war ship would sink of her own weight, as well as many vessels that float if not for the airtight chambers. So with man in contact with water, one must keep the mouth shut and head above water, and breathe in air that fills the lungs that causes one to float. But let the lungs fill with water and you will sink as of lead, so from that it's best to never go near the water until one can learn to swim.

You may ask how one can learn to swim without going in the water? Just as I have stated,

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by keeping your mouth shut out of the water, with eyes and ears open, that you may be able to keep your mouth shut when in the water, as that which will keep you from sinking in learning to swim in the water, will also keep you from sinking when out of the water. So by all means keep your mouth shut as the one not positively known with consideration, as one may be as ignorant as a horse and yet look wise, while none will be the wiser without you open your mouth.

Yet by keeping your mouth shut, eyes and ears open, in company with those who are wiser, you may gather much information by listening to their conversation that in time you may learn to open your mouth intelligently that will cause no little consternation just because you said something. But if that something said fit in the occasion of your say, well done and enough said. Close your mouth again as close as a clam and look pious. No doubt you would like to speak or yell with all your might in order to break the unnatural spell, but wiser heads prevail that keeps you quiet, while others do the yelling and cheering just because you said something that makes you the coming man, if they can by coercion and perversion or primeval degenerates, if

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you yield, there is no doubt of your sinking with the ebb of the tide, though you be puffed up and imagine you can float along with ease over life's tempestuous sea. But you cannot keep your mouth shut and sink as of lead.

When if you had declined without doubt in mind in time, you would have became a power behind the throne, for what you had learned and observed by keeping your mouth shut while in greater company and of greater mind than self as keeping quiet was the price of redemption, but of small calibre.

It seems that we are being menaced by a host of such, in fact, more and more. They are of small calibre and being silenced by those of larger calibre by coercion and perversion or primeval degenerates. It is the underling that uses coercion and perversion that degenerates his superior, as the consumer is always inferior to the producer, and the producer always inferior to that which produces, and that which produces man abuses ofttimes through ignorance, but ignorance excuses no one from the law, not law in strife but divine law, laws that govern the natural elements that produces.

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The reader may wonder what the natural elements are and from whence they come. They are not of man, that you may rest assured of, but for man. As man may provide in some things but not in as great a measure as he is provided for. Man breathes into his soul the elixir of life with a long draught, heave and a sigh, with no thought in reason why. Yet man get's puffed up and thinks himself wise, but could give no good reason why. While the way may seem clear, but like spring water, cast a stone into the water it soon becomes riled, yet ever so clear. It was the stone cast that settled to the bottom that disturbed the sediment that riled the water. As sediment when disturbed riles water as sentiment riles man when distrubed in perturb sentimental sentimentalism, as sediment is matter which subsides to the bottom from water or other liquid that is frequently removed or it would pollute the water or liquid. As sentiment is no more than a thought prompted by feeling or the expression of an opinion. Yet we coerce the thought in expression of opinion, in fear of hurting some one's feelings. Yet there can be no opinion expressed that will not hurt some one's feelings, avoid it the best you can. While at the

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same time there was no evil intent to injure on the part of the one who gave and expressed an unbiased opinion, too much sentiment like the sediment that pollutes the water, that comes to the surface when riled. One should be satisfied in truth, both in truth of ourselves and in truth of others. While it's truth that riles, for if the sediment was not there the throwing of the stone would not rile or disturb the water. So with sediment, with semblance of truth that riles, with coercion and perversion or primeval degenerates.

Let any one stand out boldly in defense of truth and defend that with decency and in order of truth. What is the reward of speaking? Any one with experience and opportunity of observation must concede coercion and perversion or primeval degenerates, the product of over-indulgence in education, whose degradations costs more than the education. It's the accumulation of sediment in acquiring education that riles the sentiment in civilization and pollutes the entire system of organization by coercion and perversion or primeval degenerates. While under our present social system, the degenerate classes are increasing almost three times as fast as the pop-

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ulation, that in time will result in the degeneracy of the American people, as most persons cannot see, but one way until coerced into another way with perversion, that is not primeval but degenerates.

While any one whose vision has not been impaired, can see the danger signals plain enough to divert from the course that degrades, but not to escape the burden to bear in support of the thousands and tens of thousands of degenerates which amounts to about five dollars each, or twenty-five dollars for each family, more than our schools cost us, while over-indulgence in education is responsible.

While of late years the most heinous crimes are committed by those most highly educated, they would fill a good-sized volume to record them in brief. To go into details would require a series of volumes, while their origin would practically be the same. Yet with all our vigilance there is but little security for life or property, for lack of purity with the defense in each weak-minded or insanity the plea, with private or public sanitarium to incarcerate them in at public or private expense, and when the crime has been forgotten by worse ones crowding the

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thought out of public mind, liberty is bought and again taken into social circles because of the prominence of those in relation and life's station, accomplished and highly educated.

Having witnessed many sad visitations imposed upon, many over which they seemingly had no control but to endure in secure places, yet rational but penurious because of the endurance. Being aproached one time in a confidential manner, and asked if I would like to make ten thousand dollars right quick, I asked how is that? The statement was that a very rich man was being held at the state hospital by heirs who were over anxious to gain possession of his wealth, and that he would give that amount for his release.

No doubt in my mind the man was entitled to liberty but to overcome the testimony that placed him there would have taken more than the offer would amount to in bribes to release him. And again two medical practitioners were arrested for mal-practice that caused death; they were arrested and indicted, released under bond for trial. They left the state, but during their absence the medical fraternity had the indictment annuled and they returned to their former homes

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and continued practice. But it cost five thousand dollars to annul the indictment. We continue walking over mountains and fall over mole-hills by filling our state prisons with those of lesser crimes, but less fortunate.

So ridiculous has become the practice of injustice and ingratitude as to make penal servitude a scape-goat and a social institution to hood-wink the public in defiance of justice at the expense of the public. So averse has this become in the minds of crime as to carry no weight of punishment in solitary confinement.

We can never suppress murder by electrocuting the individual, as that only adds another with a score of participants equally as guilty, but innocent in the eye of the law that convicted. We must electrocute the cause that prompted the act in deed of murder, then will crime decrease. But that would be a delicate matter that would cause much hardship in a commercial way with a financial depression to follow, and defeat for the political party in power that enforced the measure in suppression of crime and the destroyer of prosperity that brought adversity.

But why keep prosperity alive with striving humanity enshrouded in crime and degradation,

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if adversity would lift the shroud and expedite salvation? We must undermine the foundation in crime that we may get at the principle of crime. As we live and move and have our being by coercion and perversion or primeval degenerates, with power of rule invested within the hands of a few that have the conscience of a mule, while the majority stand at the bars and bawl as of cattle, all chewing the same cud of substance in refuse of the few.

As in green pastures with fields anew, the bars are let down with a general stampede in first there, first served, as in the allotment of government lands that the few refused because of its barrenness. You get there and find sharks that soon devour you and grow fat. Great thing this vast expanse of territory, but its vastness as nothing compared with the mass of degenerates the developing influence has brought to bear on the few, while our pugnacious dispositions to acquire only increases desire of covetousness that reproduces back upon that which produced.

We complain of taxation, but that is just in its infancy. The time is not afar when the soil will bear the burden of taxation because of no other available resource. It has borne the burden

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of increase without heed and will bear the burden of decrease in deed that we must heed in adversity. The soil has borne all other burdens equally as severe but five dollars per acre per year will be no uncommon assessment in support of coercion and perversion or primeval degenerates.

This is the penalty of greatness, richness and idleness, it began with the Egyptians, it struck Rome and others, it strikes every incorrigible nation. It's but recently we wore skins and furs, to-day silks and woolens, with adverse and mature years rags mayhap, but nature has not changed in these seven thousand years, nor will change. Only governments and fashions change, as well as education and religions to suit our incongruous natures in coercion and perversion or primeval degenerates. One cannot escape and be here. The seed is sown and what the harvest will be is not so far away, while this book not written in gesture but from experience after experiencing experience. Not by any means complete but obsolete.

'Tis boldness of light, fantastic will,
That spurns the soul in grandeur still.
That eve of tide reckons in loss
The scathing mass of dross.

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COERCION and PERVERSION

or PRIMEVAL DEGENERATES

by H. H. DeWeese

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